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the present work is scholarly, and will delight all devout scholars, "the common people" will read it "gladly," and with great profit.

The kingdom of God, or kingdom of heaven, as proclaimed by the Baptist and by Christ and his apostles, does not readily yield itself to be defined in words. It is within men, for it is the reign of Christ in men's hearts, and it is in the world, because they are in the world. But no one, after reading Dr. Boardman's *Basileia* with attention, can fail to have a very distinct and quite adequate conception of the kingdom of God, which, it is to be feared, too many Christian people have not.

The author makes large use of Scripture, and the reverent and scholarly way in which he combines Scripture with Scripture is one of the chief charms of the book. While he is thoroughly loyal to the Scriptures, his keen and profound spiritual insight and his unfailing common sense in the interpretation of them save him from bondage to the letter and keep him true to the spirit.

Dr. Boardman is master of a style of remarkable expressiveness and impressiveness. The words he needs to give exact expression to his thought come to him in troops, and he marshals them in orderly array, and like well-drilled soldiers they do the bidding of his thought. Some slight mannerisms remind one of the conference-room, but do not strike us unpleasantly. Of course, not all his readers will accept all his interpretations of Scripture or his deductions therefrom, especially on points on which the scholarship of the age is not agreed, as the second coming of the King, or the precise attitude of the subjects of the kingdom on the question of war; but it may be said without qualification that all pious people who will give an attentive perusal to Dr. Boardman's *Basileia* will become more heartily loyal and intelligent citizens of the kingdom of God.—N. S. BURTON.

De Gracitate Patrum apostolicorum librorumque apocryphorum Novi Testamenti quæstiones grammaticæ, scripsit Henricus Reinhold. (Halis Saxonum: Max Niemeyer, 1898; pp. 115; M. 2.80.) (= "Dissertationes philologicæ Halenses," Vol. XIV, pars 1.) We welcome most heartily this dissertation and hope that it is only the beginning of more work along the same lines. It is written strictly from the philological point of view, forms a good supplement to the works of Schmiedel and Blass, and ranks with Deissmann's *Bibelstudien*. To a philologist the author's intimate knowledge of the great Cobet's works is most gratifying. After a brief description and enumeration of the writers and books

which the author has studied for his purpose, he discusses in four chapters: (1) topics of phonology and morphology; (2) nouns; (3) verbs; (4) moods and tenses. Constant reference is made to Schmiedel, Blass, Gustav Meyer, Schmid, *Atticismus*, and other standard works. Of special interest are §10, on metaplasms; §13, on the augment and reduplication in verbs; §19, de nonnullis verbis memorabilibus; new forms are ἐπίπλεον (Proch. 92, 8), p. 79, and ἀγάγαι, p. 80. Pp. 101-13 contain a chapter of a syntax which the author promises in the near future. The whole work is characterized by carefulness and painstaking minuteness.—*Der Aufbau der altchristlichen Literatur*. Eine kritische Untersuchung nebst Studien zu Cyprian, Victorinus und Augustin. Von Dr. Johannes Haussleiter, ord. Prof. der Theologie in Greifswald. (Berlin: Weidmann'sche Buchhandlung, 1898; pp. 45; M. 1.) This is a reprint of a review of Bardenhewer's *Patrologie* (Freiburg: Herder, 1894) and of Krüger's *Geschichte der altchristlichen Literatur in den ersten drei Jahrhunderten* (Freiburg: Mohr, 1895), written by one of the best authorities on the literature of the early church, and will prove of great interest to students using either Bardenhewer or Krüger. Haussleiter, while appreciating the merits of the two books, draws attention to some mistakes and errors found in both. Of great interest are the independent remarks of the author on Cyprian, with special reference to his letters (pp. 14-35), Victorinus (pp. 35-7), and Augustine (pp. 37-45).—*Patrum Nicænorum Nomina* latine, græce, coptice, syriace, arabice, armeniace, sociata opera ediderunt Henricus Gelzer, Henricus Hilgenfeld, Otto Cuntz. (Lipsiæ: B. G. Teubner, 1898; pp. lxxiv + 266; M. 6.) (=Scriptores sacri et profani, Fasciculus II, Bibliotheca Teubneriana.) The proceedings of the council at Nice were soon lost in the troubles resulting from its decisions. Our knowledge of this first church assembly is, therefore, very limited, and the attempt of the authors to fill at least one gap is most welcome. We have here, at last, as a result of most arduous labor, crowded in very limited space, an almost complete list of the Nicene Fathers, collected from forty MSS., belonging to twenty-three libraries of Europe and the Orient. The lists, as appears from comparison, fall into two classes. The index of the Nicene Fathers can, however, only serve as an indirect proof of the acts of the council. The number 318 is justly declared spurious by Gelzer, it having been interpolated into the letter of Athanasius *ad Afros*, as well as in Theodoret's letter of Athanasius to Jovianus. The lists now published furnish some 280 names; Eusebius had 250. The archetype of all our indices seems to

go back to the *Synodicon* of Athanasius, a collection similar to the *Synagoge* of Sabinus, and dating forty years after the Acta Nicæna. The names of the Fathers are arranged according to provinces, with the name of the metropolitan heading each provincial list. In the acts of the council these names evidently were put according to rank and dignity. On p. lx we have the list of participants at the council, as far as it can be made out at present. A map is added for easier orientation, and five exhaustive indices complete this excellent work, in which philology has anew been of signal service to church history. The prolegomena especially are to be recommended as a splendid basis for critical exercises in our church-history seminars.—W. MUSS-ARNOLT.

Altchristliche liturgische Stücke aus der Kirche Aegyptens, nebst einem dogmatischen Brief des Bischofs Serapion von Thmuis.¹ Von Georg Wobbermin, Ph.D., Lic. Theol. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898; pp. 36; M. 2.) This pamphlet makes accessible for the first time the text of part of a MS. found at Mt. Athos, presumably of the eleventh century, together with a brief critical dissertation upon it. The text consists of a collection of thirty prayers, with the first and fifteenth of which the name of Bishop Serapion is mentioned, and a tract *Περὶ πατρὸς καὶ υἱοῦ*. The editor's contention is that these all belong to the middle of the fourth century, and that the prayers give trustworthy light upon liturgical practice in the Egyptian church at that time. The attribution of the whole collection in some way to Serapion he makes very plausible, though not irresistible; but at all events we have here some important liturgical remains. The question as to their freedom from interpolation and rearrangement under unknown influences, however, is still open for discussion.

The collection of prayers somewhat closely resembles portions of the Apostolic Constitutions, though the succession of parts is not that of an orderly service. First we have a beautiful form of the eucharistic preface, ascription, and invocation, which is followed by brief formulæ relating to the distribution to clergy and laity. Prayers 5-11 have to do with baptism; 12-14 with the ordination of deacons, presbyters, and bishops; 14-16 with the use of oil in baptism; 17-18 with the sick or the dead; while 19-30 are parts of a full Lord's day service, including

¹ *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*. Herausgegeben von OSCAR VON GEBHARDT und ADOLF HARNACK. Neue Folge. Band II, No. 36.